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proceed only from ignorance, or affectation, as Mr. Walker has so clearly marked their true pronunciation, that no person can mistake it. (See his dictionary, no. 454.) From which it appears, that the true pronunciation of *su*, under accent, is neither *shu*, nor *soo*, but *seú*; the *s* pure, as in *sit*, the *e*, as in *me*, but very short, the *u*, as in *cube*; and every accented *su* should be pronounced in like manner, except *sugar*, and *sure*, and their compounds.

A person not accustomed to it, would feel a little hiatus before he could acquire the true pronunciation, as it is not very easy to prevent the letter *s* from running into aspiration, before an accented *u*. Indeed, Mr. Walker observes, that *s*, in that situation, has a strong tendency to aspirate; and should it be aspirated in all such cases, it would be but a very small deviation from rule, when compared with *ooing* it.

It is very evident, that Mr. Walker was so far from being an advocate for *ooing*, that he has pointedly condemned it. For after giving a list of about a dozen of words, in which custom had so far

got the better of analogy, as to pronounce *u*, like a short *oo*, he informs us, that *they* were *all* the words in the language, in which *u* took an *oo* sound, (see no. 174), which he every where condemns calling it a "Cockney pronunciation," "a whimsical deviation;" and adds, that we cannot be too careful in checking the growth of such an unmeaning irregularity.

That beaux and cox-combs should prefer affectation to correctness, is not to be wondered at, but that any person of sense and education should do so, is astonishing.

Of all the places into which this Cockney pronunciation has been introduced, there is no place in which it is so peculiarly disgusting as in the pulpit. It is ridiculous in any place, but there, it is worse than ridiculous; as every thing that has an air of flippancy, has so far an air of irreligion.

My reason for throwing out these few hints to the public is, that I hope it may induce some persons of ability to endeavour to check the growth of this unmeaning irregularity.

M. G.

*Dromore, 15th September.*

## BIOGRAPHICAL SKETCHES OF DISTINGUISHED PERSONS.

### AN ACCOUNT OF WILLIAM PENN.

(Concluded from page 128.)

"Mid, desert wastes, and bleak and dreary wilds,  
He joys to make the rural village rise,  
And tame the wand'ring hordes of savage men,  
To industry and peace. What gen'rous mind  
Amid Columbia's darkly-frowning woods,  
Bade embryo states arise, whose growing pow'r  
Shall awe the world; the last, the sure retreat

Of liberty and peace, when despot force  
O'er groaning realms shall spread his iron hand

And adamant chain! O, noble Penn,  
Thus rising nations shall with grateful hearts

Proclaim their father! Infants yet unborn

Shall lisp thy name in blessings, whilst their sires

Record the wond'rous tale. Hear this, and blush,

Ye champions of the earth, who arm'd with now's

Resistless, call your mercenary bands  
To slaughter and to blood!.....

[*From Poems by James Stuart, just published in Belfast.*]

NOT long after this trial, William Penn's father died, perfectly reconciled to him, leaving him both his paternal blessing, and a plentiful estate. His death-bed expressions being instructive and pathetic, are inserted in his *No Cross No Crown*. About this time, Penn assisted at a public dispute with Ives, a celebrated baptist, on the subject of "The Universality of the Divine Light," which Ives undertook to disprove, with a stock of syllogisms framed for the occasion. When Ives had done, being sensible that his arguments remained in greatest force while unanswered, he stepped down from his seat, and, with an intention of breaking up the assembly, departed; but the generality of the people staying, William Penn had an opportunity of answering, to the great satisfaction of the auditory. In the winter of the same year, he published a book for *Universal Toleration in Religion*, which he wished to have extended to the Papists, under security of their not persecuting others.

In December of this year, being at a meeting in Wheeler-street, a serjeant and guard came to the door, and waiting till he had done preaching, they brought him away to the tower, by an order of the lieutenant, Sir John Robinson. Orders being given, that none should attend unconcerned in the business, they proceeded to an examination, in which much browbeating and ill-manners as well as ill-humour, were exhibited on one side, and much patience, firmness, and decent dignity of manners on the part of Penn. The trap laid for him on all these occasions was, to take the oath of allegiance to the king, to swear not

to carry arms against him, or to attempt any alteration in the government of either church or state. Penn continually asserted his allegiance, and as positively declared that taking any oath was against his allegiance to Christ, who expressly forbid swearing. In the end, they sentenced him to Newgate for six months; here he wrote "The Great Case of Liberty of Conscience," with other pieces of occasional controversy. And parliament being about to take measures for enforcing the aforesaid conventicle-act, he, whose freedom of spirit a prison could not confine, wrote a remonstrance to parliament, setting forth the evil consequences of that act, as affording opportunity to ill-minded persons to plunder and destroy the innocent, asserting the peaceableness of their principles, which led them to "love God above all, and their neighbours as themselves."

His six months imprisonment being expired, he shortly after went over into Holland and Germany, accompanied by George Fox, and two other Quakers, on a religious visit. They had meetings at Rotterdam, Haerlem, and Amsterdam; at which places they set up regular meetings to correspond with the society in London; and at this last place, finding letters from Dantzick, complaining of sufferings there on account of religion, Penn wrote an expostulatory letter on their behalf to the King of Poland.

Hence they went on a religious visit to the Princess Elizabeth Palatine, at Herwerden, and the Countess de Hornes, who resided with her, and by these religious persons they were kindly received, and their gospel message attended to.

From this place the travellers went to Paderborn, Cassel, and Franckfort, having religious ser-

vice in those places. From this last place, William Penn addressed an epistle to the churches of Jesus, throughout the world, which deserves to be read by any age of the church, and may be found in his journal. Thence to Worms, so to Crisheim, where he says he found a tender and faithful people, and from hence he dispatched a salutation by epistle to Elizabeth Princess Palatine, and to Anna Maria de Hornes; which is abundant in Christian counsel. From Mannheim he addressed a letter to the Prince Elector Palatine, of Heydelbergh: commending his liberality and indulgence to people of every religious communion.

The narrative describes a second visit to Herwarden, and a repetition of Christian kindness received from the noble residents.

In 1672, and the 28th year of his age, he married Gulielma Maria Springett, daughter of Sir William Springett, who died in the time of the civil wars: and whose widow married Isaac Penington, in whose family this daughter was brought up. Being married to this accomplished woman, he settled at Rickmersworth, in Hertfordshire; whence he often went abroad, visiting the churches, and whence he directed letters to magistrates, on behalf of the oppressed, as well as to his suffering friends every where. In 1676, he became one of the proprietors of West Jersey in America, and was instrumental in the first colonizing of that province by the English: for Charles 2d having given the propriety of that country to the Duke of York, he granted it to Sir George Berkley, and Lord Carteret, the former of whom selling his share to one Billing, and he failing in his circumstances, it was transferred to William Penn and others in trust, for the payment of his debts. They accordingly sold the lands, and ma-

ny English settling there, it became a flourishing plantation.

And in 1680-1, the king in consideration of the services of Sir William Penn, and sundry debts due to him from the crown, by letters patent, granted to William Penn, and his heirs, the province west of the Delaware, formerly belonging to the Dutch, and then called the new Netherlands; the name was now changed by the king, in honour of William Penn, and he and his heirs made absolute proprietors and governors of it.

Upon this, he published an account of Pennsylvania, describing the country and its produce, and proposing an easy purchase of lands to as many as inclined to settle there. Many single persons, and some families, went over from England and Wales; and with singular industry having cleared their purchased lands, they began to build the city of Philadelphia, in a commodious situation on the aforesaid navigable river. In order to secure the new planters from the native Indians, who, in some other provinces, being injuriously dealt with, had made reprisals to the loss of many lives; the governor gave orders to treat them with all candour and humanity, and appointed commissioners to confer with them about land, and to confirm a league of peace: by whom he also sent them the following letter:

*London, 18th, 8 mo. 1681.*

MY FRIENDS,

THERE is a great Power that hath made the world, and all things therein, to whom you and I, and all people, owe their being, and well being; and to whom you and I must one day give account. This great God hath written his law in our hearts, by which we are commanded to love and help, and do good,

and not to do harm one to another. Now this great God hath been pleased to make me concerned in your part of the world, and the king of my country hath given me a great province therein; but I desire to enjoy it with your love and consent, that we may always live as neighbours and friends, else what would the great God do to us; who hath made us not to devour and destroy one another, but to live soberly and kindly together. Now I would have you well observe, that I am very sensible of the unkindness and injustice exercised towards you, by those who have sought their own advantage, rather than to be examples of justice, which I find has caused animosities, and even shedding of blood, which makes God angry. But I am not such, as is well known in my own country; I have love to you, and desire to gain your friendship, by a kind and peaceable conduct, and those I send are of like mind, and will behave accordingly; and if in any thing they shall offend, you shall have full satisfaction by an equal number of honest men on both sides, I shall come to you shortly, that we may confer more freely on these matters; in the mean time, I send deputies to treat with you for land, and a firm league of peace. Be kind to them, and receive the presents I send you, as tokens of my good will, and resolution to live peaceably with you.

I am your loving friend,

W. PENN.

This pacific manner produced in the Indians an extraordinary attachment to him and his people, which they have maintained ever since. For on renewing the treaty with Sir Wm. Keith, in 1722, they mention the name of Penn with gratitude and affection, saying, "we

esteem and love you, as if you were William Penn himself!"

In the year 1682, William Penn published, "*The Frame of Government of Pennsylvania*;" containing twenty-four articles, one of which was: That all persons who confess one Almighty and eternal God, to be the creator and ruler of the world, and that hold themselves bound in conscience to live peaceably and justly in civil society, shall in no wise be molested for their religious persuasion or practice, nor be compelled at any time to frequent or maintain any religious worship, place, or ministry, whatever.

Having saluted his wife and children in a farewell address, which is extant, and replete with instruction, he took ship for his new colony, in June, 1682. In six weeks they came in sight of the American coast.

The Dutch, Swedes, and English, met him as he sailed up the river, with demonstrations of joy. He landed at Newcastle, and the next day summoned the people to the court-house, where possession was legally given him. He then made a speech, setting forth the purpose of his coming, and the ends of his government, giving them assurances of free enjoyment of liberty, in things spiritual and temporal, and recommending them to sobriety, and peace, one with another. After which he confirmed the magistrates' commissions, and departing to Upland, or Chester, he called an assembly there, making like declaration and receiving their thankful acknowledgements.

The buildings at Philadelphia went on; the governor had a fair mansion-house erected at Pennsbury, near the fall on the Delaware, where he sometimes resided. The climate appeared clear, and healthful, and provisions good and plentiful.

After holding a general assembly of freeholders, for internal regulations, he went to Maryland, and was kindly received by Lord Baltimore, and the chiefs of that colony, with whom a treaty was held for settling the bounds of their provinces, Lord Baltimore accompanying him some miles on his return.

Lord Baltimore was a Catholic, and in those days, when the principles of toleration were so ill understood, set the first example of liberality, by affording an unlimited freedom to all sects in his government of Maryland.

After about two years residence, seeing all in a thriving condition, he returned to England. Soon after his arrival there, Charles 2d died, and William Penn relying on the sincerity of James' profession for toleration, solicited afresh for the relief of his innocent and suffering friends, who then filled the jails. His frequent attendance at court could not fail to be misrepresented: he was reported to be both a papist and a Jesuit; which brought him into some explanation in correspondence with Dr. Tillotson, who declared himself fully satisfied that there was no just grounds for that suspicion.

About 1300 Quakers were liberated, in consequence of a royal proclamation, which was followed by the king's declaration for liberty of conscience.

On King William's accession, William Penn was at divers times called in question before the council, and bound over to give security for appearance, but without any thing being brought forward against him, only merely a suspicion of disaffection, grounded on his friendship for the deposed king, and in 1693, through the mediation of his friends, and some of the Lords of council, he was admitted to appear before the

king, to plead his innocence, and was acquitted.

In 1693, his beloved wife, Gulielma Maria, died; with whom he had lived 21 years: and in 1696, he married his second wife, Hannah Callowhill, of Bristol. Same year, his eldest son, named Springett, died of a consumption, aged 21; a youth of great hopes.

In 1698, we find him again in Ireland, in the work of the christian ministry: and the year following he sailed with his wife and family for his province of Pennsylvania, where he arrived after three months; just escaping the danger of a contagious distemper, which had prevailed in that country. On their arrival, they were received with the universal joy of the inhabitants. Being now determined to settle in this province, he applied himself to the offices of government, rather remitting than exacting his lawful revenues; so that under the influence of his paternal administration, the province was in an easy and flourishing condition.

In the mean time, some ill-disposed persons at home, under pretence of advancing the prerogative of the crown, were endeavouring to undermine both his and other proprietary governments. His friends in England, on this account, pressed for his return; having therefore summoned an assembly at Philadelphia, the 15th September, 1701, he made a speech to them, lamenting the necessity he was under for an abrupt departure, having promised himself, he said, the quietness of a wilderness, and to stay so long with them as to render every one safe and easy. "No unkindness or disappointment should ever," he said, "be able to alter his love to the country, and resolution to settle himself and family in it. Think, therefore, since all

men are mortal, of some suitable expedient and provision for your safety, as well in your privileges as property, and you will find me ready to comply with whatever may render us happy, by a near union of our interests. Review your laws, propose new ones that may better answer your circumstances. What you do, do quickly—the parliament sits next month, and the sooner I am there, the safer I hope we shall be here. I must recommend to your care, the king's letter for the assistance of New York, with £350 ster. as a frontier government; and therefore exposed to greater expense than other colonies. I may also congratulate you on the happy issue of the conferences of the governor of New-York with the five nations; having made peace with them, not only for that colony, but (as I had engaged him by letter) for the other governments under the crown of England.

“Remember, that unanimity and dispatch are the life of business—I expect and desire them from you, for your own sakes, and to the disappointment of those who have long sought the ruin of our infant colony.”

To this speech the assembly replied in tones of deep regret, at his so speedily leaving them, acknowledging his paternal regard to them, and their posterity, and offering, as a token of gratitude, the unfeigned thanks of the house. After his return to England, the bill which through his friends' solicitations had been postponed, was wholly dropped. Two months after this, King William dying, Princess Anne ascended the throne, and began her reign with declaring for toleration. Being in the Queen's favour, William Penn was often at court, taking lodgings for greater convenience at Kensington, where he wrote, “*Fruits of Solitude*, being his 2d part of *Reflections and Maxims* relating to the conduct of human life.” In the year 1707, he was unhappily involved in a suit at law with the executors of a person who had been formerly his steward; against whose demands he thought both conscience and justice required him to defend himself. His cause, though many thought him aggrieved, was attended with such circumstances, that he found himself obliged to dwell within the rules of the Fleet-prison this and the next ensuing year, till the matter was accommodated.

The infirmities of age coming on, his abilities for travelling abroad in the work of the ministry, was impaired; and in 1710, the air of London not agreeing with him, he took a handsome seat at Rushcomb, in Buckinghamshire, where he resided the remainder of his life.

In 1712, he had some fits supposed to be apoplectic, by the last of which his understanding faculties were so impaired as to render him incapable of mental exertion. In 1713, he was to appearance pretty well and cheerful, but defective in memory, not recollecting the names of absent persons, yet his expressions manifesting the religious stability of his mind.

In 1716, he appeared much weaker, but to his friends taking leave, he said: “The Lord preserve you, and renew the everlasting covenant.” In 1717, the said friend found him so much weakened in his intellect that he scarcely knew his old acquaintance, and could not well walk without leading, nor express himself intelligibly; and on the 30th May, 1718, his spirit forsook the decayed tabernacle, in the 74th year of his age.

To expatiate on the eminency of his character seems superfluous, his

excellency being well known and generally admitted. His writings are a standing evidence of a clear head, and a good heart: the institutions of his province manifest the depth of his understanding; and the undeviating integrity of his life, show the purity of his mind; all his qualifications, natural and acquired, were applied to promote the interests of religion and virtue, and establish his character on a basis firmer than written panegyrics.

*Extracts from a letter of William Penn, to the committee of the Free Society of Traders to Pennsylvania, residing in London, giving a general description of said province, its soil, air, water, seasons and produce, with some account of its Aborigines.*

1. The land contains divers sorts of soil, as sand, yellow and black, poor and rich: also gravel both loamy and loose: and in some places a fat earth, like our best vales in England, especially by inland brooks and rivers, the back lands being generally richer than those that lie by navigable waters: We abound in a black hazel mould on a stony or rocky bottom.

2. The air is sweet and clear, the heavens serene like the South of France, rarely overcast; and as population increases and the woods come to be more cleared, the air will refine.

3. The water generally good, the rivers and brooks having mostly a gravelly bottom, and in incredible numbers. We have also mineral waters not two miles from Philadelphia.

4. For the seasons; I found from 24th October, to the beginning of December, like September month in England, or like a mild spring. Hence to 1st, March, sharp frosty weather not foul, thick weather, as our N.E. winds bring in Eng-

land; the sky clear as in summer, and the air dry, cold and piercing. This cold comes off the great lakes, fed by the fountains in Canada: and for a few days our great river Delaware was frozen up. From March to June we enjoy a sweet spring, gentle showers and a fine sky. The winds are more inconstant on the turn of nature in the spring and fall as with you. Thence to the end of summer, we have had extraordinary heats but mitigated by cold breezes. The wind that rules the summer season, is the S.W. in the other months, we are seldom without the wholesome N.W. winds, seven days together: and whatever mists or fogs foul the heavens by E. and S. winds, in two hours time are blown away.

5. The natural produce of the country is as follows:—of trees, the black walnut, cedar, cypress, chesnut, poplar, gumwood, hickery, sassafras, ash, beech and oak of divers sorts, as red, white and black. Spanish chesnut and swamp, the most durable of all. Fruits are white and black mulberry, chesnut, wall-nut, plums, strawberries, cranberries, hurtle-berries, and grapes of divers sorts. The great red grape, is in itself extraordinary, and may be cultivated to an excellent wine, if not so sweet, yet little inferior to Frontiniac. There is a white muscadell and a little black grape like the Chester grape of England, which only wants skilful vinirons to bring them into use: I intend to undertake it with my French-man this season. Here are very good peaches and in great abundance, no Indian plantation without them: they make a pleasant drink, and are not inferior to any you have, except the true Newington.

It is a question with me, whether it be best to refine the fruits of the country by the care and skill of



art, or to send for foreign sets, already approved. I think that a thing grows best where it naturally grows, but to solve this doubt, I intend (if God gives me life) to try both; and hope the consequence will be as good wines, as are found in European countries of the same latitude.

6 The artificial produce of the country, are wheat, barley, oats, rye, peas, beans, squashes, pumpkins, water melons, musk melons, and all herbs and roots that our English gardens bring forth.

7. Of creatures; for food, are Elk as big as an ox: deer bigger than ours; beaver, racoon, rabbits, squirrels, and some eat young bear. Of fowl, the turkey 40 and 50 pounds weight; pheasants, heath birds, pigeons, and partridges, the swan, goose white and grey; brands, ducks teal, also snipe and curlew, but the duck and teal excel what I have eat in other countries. Of fish, sturgeon, herring, rock, shad, cat-head, sheepshead, eel, smelt, perch, roach; and on the inland rivers, trout, and some say salmon above the falls. Of shellfish we have oysters, crabs, cockles, conchs and muscles: some oysters six inches long, and one sort of cockles as big as stewing oysters that make a rich broth. The animals in profit for their skin or furr are the wild cat, panther, otter, wolf, fox, fisher, minx, musk-rat. We have whale companies, whose boats are built, and we hope for good cod in our bay.

8. We have good and shapely horses; we have freighted with them and pipe staves for Barbadoes, since my coming; we have cows and sheep in plenty; they mostly plow with oxen.

9. There are divers plants which the Indians tell us of, and we have experienced of medicinal virtue: some are most fragrant, especially the wild myrtle.

10. The woods are adorned with lovely flowers for colour, size, figure and variety. I have seen the gardens of London stored with that sort of beauty, which yet may be improved I think by our woods; of these I have sent over some to a person of quality.

11. Now for the natives or aboriginies: their persons are tall, straight and well proportioned, they tread strong and clever, walking with a lofty chin: their complexions are dark, which they improve with bear's fat clarified, using no defence, against sun or weather. Their eye small and black. The thick lip and flat nose of the African are not common to them, and I have seen as comely faces amongst them as any in Europe.

12. Their language is lofty and full; but like short hand in writing, one word serves often for three, the rest supplied by the understanding of the hearer: imperfect in moods, tenses, adverbs, &c. but I know no language that abounds in words of more sweetness and emphasis than theirs.

13. When a child is born they wash it in water, no matter how cold to harden and embolden it, wrapping it in a cloth they lay it on a straight thin board, to which they fasten it to make it straight; and thus carry the child at their backs. The children commonly go at nine months old, and wear only a cloth tied round the waist, till fully grown: the boys go a fishing till fifteen, when they are ripe for the woods; there they hunt, and when they have given proofs of their manhood by a good return of skins, they may marry. The girls stay with their mothers and help to hoe the ground, plant corn and carry burdens, thus using them to that while young, which they must do when they become women: the wives are servants to

the men, who yet are very affectionate to them.

14. When the females are fit for marriage, they wear a particular head-dress, so as that their faces are mostly concealed: they marry at 13 or 14; and the men at 17 and 18.

15. Their houses are mats or barks of trees set on poles, like an English barn, but out of the power of the wind, about five feet high; they lie on reeds or grass. When they travel they lie in the woods about a great fire: their mantle wrapt about them, and a few boughs stuck round.

16. Their diet is maize or Indian corn, divers ways prepared, roasted or beaten and boiled in water, and sometimes made into cakes. They eat peas and beans of several kinds, and the woods and rivers are their larder.

17. If an European calls, they give him the best place and first cut. If they come to visit us, they say "Itah," that is—good be to you; then sit down, mostly on the ground, and perhaps speak not a word. If you give them any thing, well—if it be with kindness they are pleased, else they depart sullen and say nothing.

18. They conceal resentments through revenge like the Italians. A tragical instance happened lately: a king's daughter thinking herself slighted by her husband, who suffered an other woman to lie down between them, went out, plucked a root and eat it, of which she instantly died: last week he made an offering of atonement to her kindred, as two others did also, whose wives died a natural death: for till widowers have done so, they must not marry again.

19. In liberality they excel; nothing is too good for their friend: Give them a fine gun, a coat, or any thing, it will pass twenty hands be-

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fore it sticks": Light of heart, strong affections, but soon spent: the merriest creatures alive, they feast and dance perpetually; they never have much nor want much. Wealth circulates like blood, all parts partake; and though none shall want what another hath, yet exact observers of property. Some kings have sold me, and others presented me several parcels of land: the pay or presents I made them were not hoarded by the owners; but the neighbouring kings and clans being present, the parties concerned consulted what and to whom they should give them; and they sent them sorted and folded with a gravity that is admirable—that king then subdivides among his dependents, hardly keeping for himself an equal share. They care for little, because they want but little, and a little contents them; if they are ignorant of our pleasures, they are also free from our pains. We sweat and toil to live; their pleasure feeds them, I mean their hunting, fishing and fowling, and this table is spread every where. They eat twice a day morning and evening, their seats and table are the ground. Since the Europeans came, they are grown great lovers of strong liquors, and for them exchange their best skins and furs.

20. In sickness impatient; and would give any thing for a cure, especially for their children: they drink a decoction of roots in spring water and if they eat flesh, it is the female of any creature. Their dead they bury in their apparel, the near relations casting into the grave some precious thing, as a token of love, having their faces black for a year in sign of mourning, and are very careful to preserve entire the graves of the deceased.

21. They believe in a God and immortality, saying there is a great King that made them who resides in  
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a glorious country southward; whether the souls of the good depart to live again. Their worship is sacrifice and canticle. The first and fattest buck they kill, they burn whole with abundance of ceremony; this is followed by round dances, songs and shouts and drumming on a board, to direct the chorus. When the harvest comes in they feast one another. I have been at one of their great festivals; it was held on a great seat by a spring under shady trees. There were twenty bucks, hot cakes of new corn both wheat and beans, baked in the ashes: then they fell to dance. They that go must bring a string of wampum, which is made of the bones of a fish.

22. Their government is by kings, called sachama and by succession, but always of the mother's side, the children of him that is now king, will not succeed, but his brother by the mother, or the children of his sister, whose sons will reign; for no woman inherits.

23. Every king hath his council of all the old and wise men, perhaps 200. Nothing of moment is undertaken without advising with them, and also with the young men. It is admirable how powerful the king's are, and yet are moved by the breath of their people. I was with them when they sat in council, on the treaties for land, and to adjust the terms of trade. The king sits in the middle of a half-moon, with his council on each hand; behind them sit the younger folk, in the same figure. Having consulted and resolved, the king ordered one of them to speak to me: he stood up, came to me, saluted me in the king's name, and taking me by the hand, told me, he was ordered by the king to speak to me, and what he should say, was the king's mind. He first prayed me to excuse them that they had not complied with me

the last time; he feared there might be some fault in the interpreter; besides it was the Indian custom to deliberate, taking time before they resolve: and if the young people and owners of the land had been as ready, I had not met delay. He then fell to the bounds of the land, and the price. While he spoke, not a man was observed to whisper or smile; the old, grave—the young, reverent in their deportment. They speak little, but fervently, and with elegance. I have never seen more natural sagacity: he will be wise that outwits them in any thing they understand. The purchase being agreed on, great promises passed between us of kindness and good neighbourhood, and that we should live in love, while the sun gave light. They then made another speech to their own people, to command them to love us, to live in peace with me and my people. That many governors had been in the river, and none had come before to stay with them; they should, therefore, never do him nor his any wrong, to which they shouted, amen, in their way.

24. Their justice is pecuniary. In case of wrong, even murder, they atone by feasts and wampum, according to the quality of the offence or person injured: they pay double for killing a woman, because a woman breedeth children.

25. We have agreed, that in all differences, an arbitration of six on each side, shall end the matter. Let them have justice, and you win them. The worst is, they are the worse for the christians; and as low as these people seem, the christians do not surpass them, with all their high pretensions. What good might not a good people graft on so distinct a knowledge of good and evil!

26. For their origin, I am ready

to think they derive it from the Jews, perhaps by the east parts of Asia: they agree in rites—reckon by moons, offer first fruits, and have a sort of feast of tabernacles: they are said to raise an altar of 12 stones, their mourning a year, customs of women, and other things that do not now occur.

The first planters in these parts were the Dutch, and after them the Swedes and Finns—The Dutch applied to traffic, the Swedes and Finns to husbandry: the former looked on the latter as intruders; till in 1655, they came to a settlement. They received me kindly, and show respect to authority. They are a strong bodied people, and abound in fine healthy children.

Our people are most settled upon the upper rivers. The province is divided into 6 counties—Philadelphia, Buckingham, Chester, New-castle, Kent, and Sussex, containing about 4000 people. Two general assemblies have been held, and with such concord and dispatch, that in three weeks, 70 laws were passed, without one material dissent. For the well government of the state, courts of justice are established, with proper officers, as justices, sheriffs, clerks, constables, &c. which courts are held every two months. To prevent law-suits, there are three peace-makers chosen by every county-court, as arbitrators to hear and end differences: and in spring and fall there is an orphan's court in each county, to inspect and regulate the affairs of orphans and widows.

PHILADELPHIA is laid out at last to general satisfaction. It is on a neck of land that lies between two navigable rivers, Delaware and Schu-kill, whereby it hath two fronts on the water, each a mile, and two from river to river. Delaware is a glorious river, but the Schu-kill being 100 miles navigable above the falls, and its course N.E. towards the fountain of Susquehannah, (that tends to the heart of the province), is like to be a favourite settlement.

Of all the places I have seen in the world, I know of none better seated than this town, whether we regard the rivers, or the conveniences of coves, docks, springs, the elevation of the land, or the goodness of the climate. In less than a year, we have built four-score houses and cottages, such as they are, where merchants and handicrafts are following their respective vocations, while the countrymen are close at their farms. They reaped barley this year in May, and the wheat in the month following; so that there is time for another crop of divers things before the winter season. I bless God, I am satisfied with the country and entertainment I get in it: the method things are putting into, will facilitate business, and give an easier movement to the administration of affairs. As it is some men's duty to plow, some to sow, some to water, and some to reap, so it is the wisdom, as well as the duty of a man, to yield to the mind of providence, and cheerfully, as carefully, embrace and follow the guidance of it.

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#### DETACHED ANECDOTES.

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RIDICULOUS INSTANCE OF SELF-CONCEIT.  
**H**OW foolish is man, when he presumes to judge of the secrets

of futurity, and with the microscopic ken of an emmet, ventures to judge of the mode of dealing of